

Threefold Preservatiue

against three dangerous diseases of these
latter times.

- {
1. Non proficiency in grace.
 2. Fals-hearted hypocrisie.
 3. Back-sliding in Religion.



Prescribed in a Sermon at S. Pauls Crosse in London,
September, 17. 1609.

By William Sclater, Batcheler in Diuinity, and some-
times fellow of the Kings Colledge in Cambridge.

afterward Minister at Portsmouth

Hob. 3. 12, 13.

Take heed, brethren, lest at any time there be in any of you an
euill heart, and vnfaithfull, to depart away from the liuing God.
But exhort one another daily, while it is called to day, lest any of
you be hardened through the deceitfulness of sinne,



Imprinted at London by S. S. for Richard Bonian and Henry
Walley, and are to be sold in Pauls Churchyard at the
spred Eagle, neere the great North doore.

1610.

8. 3. 565 Th.

Elfreida Peterson

of the

...and the ...

London, 2nd June 1894

2001, 2002, 2003

1. *Die Bedeutung der Dichtung*

Cambridge

2000

1951, 1952, 1953

... ..

... is a distant memory from the early days.

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "Mr. J. H. Smith", "Mr. W. H. Jones", and "Mr. R. H. Brown".

[Faint handwritten notes at the bottom of the page]

1990-1991

2154

1901



To the right worshipfull, Master
 IOHN COLLES, Esquier, at Welch-
 combe in Sommer set, mercy and peace
 be multiplied.



IR, I haue often catched at some oppor-
 tunity, to giue publike testimony of my
 thankefull remembring your de-
 ceased Fathers kind cures, performed
 to me. A duty it was, so present freely:
 to me a Kindnesse, that I was selected.

The recompence expected I haue carefully made good, by
 instructing my people; with what industry, God knowes:
 with what fruit (I thanke God) many soules can witnesse.
 This kind of testimony I therather embraced, for that
 it afforded occasion, to cleare my selfe of some fond impu-
 tations, and of stopping the mouthes of unreasonable men,
 that (euen for paines) haue made me their by-word. It
 were long, to reckon vp all slanders of the malicious.
 These are the chiefe, Vnlearned, singular, ruzbulent,
 factious. As touching Learning, I neuer much vaun-
 ted, but by the grace of God I am that I am. He knowes
 much, that knowes Christ crucified, and the vertue *Phil 3 10*
 of his resurrection: yet, had I the learning of Moses, *1 Co. 2 2*
 who was skilled in all the learning of the Egyptians, *Act. 7. 22*
 yea, the knowledge of men and Angels, I would endeavour
 in preaching to obscure my selfe, that the power might bee
 knowne to be of God For Singularity, this is mine A-
 pology: single I may go, (more shame for those should keepe
 me company:) singular, I am sure I am not, sith neither I
 affect lonenesse (would God all the Lords people were Pro-
 phets, all Prophets, labourers!) and the course I hold, is
 prescribe

The Epistle Dedicatory.

Gen. 49. 15. prescribed with a thundering adjuration, having ever also bene holden by a faithfull Pastours. The way of travell is indeed least tranelled, and Issachar lones his ease: yet thus I resolve; rather then lose heauen, to go alone; and neuer to be so good a fellow, as to run (with Idlers) to hell for company. My Turbulentnes, let these things witnes;

Cic. pro Rosc. Amerin.

2uk. 12. 51.

Mat. 3. 12

Mat. 5. 12

my parting with many rights for peace sake: digesting injuries, I say, not onely without Reuenge, but euen without seeking for iust defence; raylings, slanders, assaults, hazard of life, indeed what not? and vntlesse they will indue mee for not admitting sicam totam into my bowells, I know not what show of turbulentnesse they can accuse me of. For Faction, let my courses speake: in regard of the Church, for doctrine I teach none but what she professeth: for discipline, throughout conformable to the orders prescribed. If this be the matter, that the multitude is deuided, the cause would be inquired, whether mine, or Gods. Not where dissensions are, there presently is the Preacher factious. It hath euer bene one Accidentall effect of the Gospel, to worke seperation: shall I say, betwixt a man and his neighbour? nay, betwixt a man and his child: nay, betwixt a man and himselfe. And let others please themselves in their peaceable Ministry, I shall neuer thinke hee knowes the use of the Fanne, that is, alwaies tossing, and makes no seperation. My comfort is in the midst of these trials: Thus persecuted they the Prophets that were before me. Concerning this present Sermon, your Worship may thus vse it with profit: as 1. a spurre to Proficiency. 2. a whip for Security. 3. a preseruatiue against Apostasy. The Lord graunt you and yours, me and mine, the whole Church of God a right vse of it. And thus indge of the Authour; Hee wisheth you more good, then he can do you, and rests euer,

From your Pittmister:
October, 10. 1600.

Your thankfull & obseruant
fauourite. William Selaton.



A THREE-FOLD

*preservative against three dangerous
diseases of these latter times.*

- 1 Non-proficiency in grace.
- 2 Fals-hearted hypocrisie.
- 3 Back-sliding in Religion.

Heb. 6. 4, 5, 6.

1. *For it is impossible that they which have bene once enlightened, and have tasted of the heavenly gift, and have bene made partakers of the holy Ghost:*
2. *And have tasted of the good word of God, and of the powers of the world to come:*
3. *If they fall away, should be renewed againe to repentance; seeing they crucify againe to themselves the Sonne of God, and make a mocke of him.*



THIS Scripture was of old perverted by Nouatians, to the establishing of their desperate heresie, denying pardon and place for repentance to men falling through infirmity after baptism: and at this day, through misunderstanding, hath proued the racke of many a weake conscience: herein Nouatians against themselves, that they thinke pardon cannot be obtained for any sinne

B

against

*Ambrosius, de
Penitentia
lib. 2, cap. 2.*

A Sermon preached

Bellar. de
iust. lib. 1.
Cap. 14. Non-
minus ubique.

against knowledge and conscience. Of late it hath bene wrested to proue, that euen cast-awaies may be by faith vnited vnto Christ, truely iustified: as truely sanctified as Gods owne children, prepared to glory: with this difference onely, *permanency of penitency, or recoverableness in the elect, instability in reprobates.* And with as great confidence, though less probability vrged to proue, that Gods children chosen to saluation, called according to his purpose, may (at least for a time) fall from the state of grace, lose iustification not onely *in foro conscientie*, and in respect of feeling, but euen before God: lose sanctification, both in respect of *exercise and measure*, as also *the very habit*. The more diligence is required of vs in the vnfoldings of it. For the context therefore, it lyeth thus. Cap. 5. 12. &c. is set downe a sharpe reprob of the people, for their *non proficiency* in knowledge and obedience: that having had so long tyme, & plentiful meanes of bettering themselves in grace, they still sticke in the rudiments, and very elements of Christian Religion. In this Chapter verse 1, is an exhortation to greater progresse: *Let vs be led forward to perfection.* The Argument perswading it, is layd downe in this text, taken from the danger of standing at a stay: for hereby they hazard themselves to vtter Apostacy and falling from grace received. And how fearfull that state is, is here shewne, euen desperate and past recovery: wherefore to auoide it, they must haste to perfection. In forme thus, *If by not proceeding we incurre danger of renning, then must we be led forward to perfection. But the first is true. Therefore* &c. The proposition is omitted, and in stead thereof, the prooffe is set downe, verse 4. 5. 6. The assumption taken for granted: the conclusion expressed, verse 1.

Before particulars be pressed, suffer a little to cleare the text from glosses of Nouatians, and others. What their heresie was, is not hard to collect from Saint Cyprian, Augustine, Epiphanius, & others. Epiphanius most briefly thus expresseth it: Men falling after baptism can neuer find
mercy

Epiph. lib. 2.
cap. 59.

at S. Pauls Crosse.

mercy or pardon with God. The mitigations that some
have sought out of *Ambrose* & others, I meane not to fit,
all being in the issue equivalent, What they speake of de-
nying penance and pardon by the Church, was a meer
shift and euasion, whereto they were driven by force of
argument: besides that, the Lord ordinarily binds and
looseth by Ministeriall power of the Church. Now I hold
it a good rule for iudgement of expositions, that is ordina-
rily given by Diuines: *where we find a sense crossing any
truth, taught in plaine texts of Scripture, of it we may say, it
was neuer the sense intended by the holy Ghost.* Buiug we now
this glosse and inference to this touch. *Saint Cyprian* and
Augustine thus reasoned against Nouatians, from plaine
texts of Scripture: my purpose is not to recite their words,
lest I waste time. Their reasons are these. First, from the
promise of God made to *Dauid*, (perhaps with reference to
Salomons fall) *If any sinne, I will visit with the rod, but not
remove mercy.* Secondly, from the nature of G O D in
comparison to earthly parents: was there euer father
found so void of fatherhood, who the teares of a penitent
prodigall hath not made to melt, and that hath not embrac-
ed the humble submission of the most gracelesse sonne? *I
will spare you, as a father spareth his orneson: as a father hath
compassion on his children so the Lord on them that feare him.*
If any father be so obdurate, *can a mother forget her child,
and not haue compassion on the sonne of her wombe? Though
they should forget, yet will not the L O R D forget his.*
Thirdly, from examples of G O D S dealing with
his children repenting; *Dauid, Peter, Israelits.* 4. From
the fact of God inuiting to repentance such as were fallen.
The Church of *Ephesus* fallen from her first loue; of *Thya-*
tyra, that had committed fornication, and eaten meate sacri-
ficed to Idols, suffered *Izabel* to teach and to deceiue: yet are
inuited to repentance: shall we say, *and not promised pay-*
done. *Miseranda fraternitatis irrisio*, saith *Cyprian*. Oh mise-
rable

*Cyp. Epist.
lib. 1. Cap. 2.
& Epist. ad
Nouat. Aug.
tom. 4. de
vt. c. mixt.
psa. 89.
32. 33.*

*Mal. 3. 17
psa. 103.
15.
isa. 49.
25.*

*Apo. 2. 4,
5: 20, 21.*

*Cyp. Epist.
lib. 4. cap. 3.*

A Sermon preached

nable mockage of the brethren, thus to invite to practise and deny the fruit of repentance; As if a man should say to a husbandman, Goto, vse thy best skill and paines in tilling and manuring thy ground, sow thy seede: but harvest looke for none. He blunts the edge of industry, through despaire of recompence. And by denying pardon, these take away the greatest incitemēt to repentance.

Veriam negando incen-
trum auferit
penitentis
Ambr. de Pe-
nit. lib. 2.
Cap. 1.

For this Scripture know wee, there is *Lapsus* (falling,) and *Prolapsio* (falling away:) the place not vnderstood of particular slips, but of vniuersall relapsing to a course of impiety.

See we now the second inference, and in the same order examine the glosse. Reprobates (they say) may be iustified, sanctified, what not, except saued? Behold a monster in Diuinity; that euer reprobate should be iustified in Gods sight, or truly sanctified by his Spirit! It is true, something they may haue like it: so like, that themselues and others may think them sanctified. Secondly, a disposition & preparation that way they may attaine. Thirdly,

*Cala dorum
cata diabolus
cata meror.*

Rom. 8. 30 some parts of it they may partake: but to be iustified in
1. Pet. 2. 2 Gods sight, or truly sanctified, and yet be reprobates,
2. Thes. 3. these are *asafata* (me thinks) in Diuinity: for, 1. iustification & renouation depend vpon election: and they are
13. termes conuertible, *elect and sanctified; sanctified & elect.*
Iob. 17. 9. Secondly, what mad man would once dreame, that they
19. 10. can euer be iustified by Christs blood, for whom he neuer
Ec. 11. intentionally shed it? We haue a distinction of *sufficiency*
27. 28. and *efficacy*: ancient I confesse and true. The saying of
Augustine is most true: *The cup of immortality that had its*
confession of humane infirmity and diuine power, hath in it
sufficiency to benefite all; but if it be not drunken, is profits
nothing. But what is this to the question? The question is
touching the intention of Christ, in laying downe his life
for a price of redemption, and of God the father, in sending
his Son into the world, whether euer he had such a
meaning as to saue a reprobate: and (me thinks) it is vn-
conceivable

Poculum im-
mortalitatis,
quod confec-
tum est de in-
firmitate nos-
tra, et virtute
diuina, habet
quidem in se
omnibus
profit: sed si
non bibitur,
non proficit.
Aug. ad artic.
Calo impol.
Art. 1.

at S. Paules Crosse.

conceivable, that the Lord should from eternall decrees not to haue mercy, & yet send Christ into the world with purpose to saue a cast-away. Besides, I hold it a true position, that for whom Christ merited remission of sinnes and the fauour of God, for him also he merited the donation of the Spirit, and the grace of perseuerance, these being all equally parts of his purchase. Thirdly, who can imagine an influence of grace from Christ the head, where is not reall and true vnion with him? and who will vndertake to proue, that euer reprobate is vnited vnto Christ, sith hee lacks first, bond of vnion, *the Spirit*; secondly, instrument of vnion, *liuely faith*; thirdly, fruit of vnion, *euermlasting* *Iob. 14. 17.* It is true, that Christ is head ouer reprobates in respect of *eminence*, not so in regard of *influence*. And the gifts they partake from Christ, they haue from him as a *rich Lord adorning his Church*; not as *members of his body*, *Ephe. 5. 48.* *by derivation from the head.* *23.*

As touching this text, some gifts are here mentioned, *illumination*, &c. but not such as necessarily imply renouation by the Spirit. The maine is wanting, *viz.* renewing of the heart to vnfaigned loue of God in CHRIST, which I could neuer beleue to be in a reprobate. *Iob. 17. 21. 22.*

As to the third inference, that Gods elect children called according to his purpose, may lose righteousness, sanctification, &c. that is more improbably deduced out of this text, then eyther of the former. I will not trouble you with those vsuall distinctions of *reality*, and *sence*, *habitus* & *exercises*, *substance* and *measures*. Their meaning is, that euen such may wholly lose Gods fauour, righteousness, sanctification for the time. Now surely if this were so, yet this text of all others is most imperminently alleadged to that purpose, no place affoording plainer prooffe of their vninterrupted abiding in the state of grace. For thus I reason: *It is impossible for any man enlightened, &c. and wholly fallen from grace, so be renewed by repentance*; and shall wee say, it is impossible for an elect child of God to rise by re-

A Sermon preached

Mat. 24. penance? Then sure it were possible they should neuer
 23. be sau'd, but not possible that Gods child should be decei-
 1. Ioh. 3. ued so, as to faile of saluation. It remaines therefore that
 9. they neuer fall wholly from grace receiued. What needs
 1. Pet. I. more prooffe? The spirit is in them *semper manens & immor-*
 23. *tale*. Immortall? why so? Forsooth (according to these
 1. Cor. I. mens glozing) because dying, he reuiues. A strange glosse,
 8. nay rather, because he neuer dyeth in them: for so we say,
 the soule is immortall, because it dyeth not; the body mor-
 tall, though it rise againe. Shall I adde more reasons? take
 these from the actions of God. First, confirmation, and
 establishment in grace *eos telens*, vnto the end, without

EW S

2. 7. beff. interruption. Secondly, liberation frō euills, by preuenti-
 3. 3. on: in euills, by sustentation: out of euills, by giuing issue.
 2. Cor. Would you haue the iudgement of Ancients? I con-
 12. 9. fesse they write (most of them) doubtfully in this point: yet
 1. Cor. 10. who so desires their sentence, let him read what *Austine*
 13. hath *De bono perseueranc.* soundly for this purpose: and
 De Nat. et Bernard (if that booke were his) *de Nat. et dignitate Ani-*
 dig. Ani. di. *dini.* alledging to this purpose the place of Iohn: *Hec that is*
 Cap. 6. *borne of God, sinneth not, &c.* Because, sayth he, such a man
 1. Ioh. 3. 9. *patitur peccatum, non facit*: & preuenting that objection
 from the fals of *Dauid & Peter*: of *Dauid* thus, *Charitatis in*
eo nequaquam facta est abolitio, sed quasi quedam separatio.
 As Chriit speaks of the woman in the Gospel, *She is not*
 Theo. in Luc. *dead, but sleepeth.* And *Theophylact* thus paraphraseth the
 12. speech of our Sauour: *Quamvis breui tempore concutiendus*
sis, habes tamen recondita fides semina: si folia abieceris spiri-
tus inuadentis, radix tamen uiuot, et non deficiet fides tua,
 He lost his leaues, not his roote.

Lyra. ad
 locum,

Amb. de pri,
 lib. 2, Cap. 1.

For this Scripture some thus answer: *impossible*, that is,
difficilis. That good father *Latimer* much pleased himselfe
 in this euasion. And it is true, that *impossible* with *Aristotle*
 hath y acceptance; but to my knowladge Scripture neuer
 so vseth it. *S. Ambrose* a little otherwise; impossible to mā,
 not to God: that is, impossible it seemes to vs to obtaine,
 yet

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yet possible through Gods gift: but neyther doth *Ambr.* *Heb. 10.*
 himselfe like to this answer, & the Apostle in another *26, 27,*
 place delcyes the weaknes of it. Some thus: *suppositors* *28.*
are no positions. And its true, that copulatives sometimes have
 force of *conditionals.* But Saint Peter plainly affirmes a
 possibility of reuoluing; and I thinke we may yeeld, these
 words are no empty bugbeares to affright vs withall, but
 such as intimate a possibility of reuoluing: for some men,
 no question for some *enlightned* & for some *truly regenerate.*
 And we shall anon heare, that none of these graces imply
 true reuolatio by the Spirit of God, Thus much in the in-
 terim for clearing of the text.

Let vs now see the particulars of it. They are chiefly
 these three. First, *necessity of proficiency.* Secondly, *progress*
of a Reprate. Thirdly, *peril of Apostacy.* For the first, *Let* The first par-
us be led forward to perfection; For it is impossible, if we fall ticular in the
away, euen to be renewed to repentance. *Enimmas*, me thinks, text.
non loquatur His words are not words, but thunderbelts to
 rouse vp sloth backs; taking it for granted, that there is no
 medium, betwixt *seeming sufficiency* & *certaine Apostacy*,
videt scilicet iacob, sayth Bernard: *et in scala Angelos*, iacob
 in a vision saw a ladder, & on it Angels: where was none
 seene sitting or standing still: but all eyther ascending or
 descending: to giue vs to vnderstand (As Bernards glosse)
 that in the state of this mortal life, there is no meane be-
 twixt *professio* and *desectio*: but as we see our bodies al-
 waies eyther growing or decreasing, so must the Spirit al-
 waies eyther better itself, or be impaired. But what though
 there be defects? Beloued, me thinks, we should trem-
 ble at the mention of them. Its *impossible that euer such*
men should be renewed. Behold a most miserable condition.
 It had bene better neuer to haue knowne, then knowing
 to turne backe. There is no sinne done in ignorance be-
 fore calling, but is capable of pardon: *Pauls* blasphemy, 2 Pet. 2.
Manassers cruelty, *Abrahams* idolatry, *Mary Magdalens* 21.
adultery. But for Apostacy, that is a sinne irrecoverable,
 no place for pardon or repentance: God in his iust iudge-
 ment giuing ouer to hardness of heart, & impossibility of
 repentance.

A Sermon preached

1. Pet. 2.

23.

Ezek. 47

Let me adde one other reason. Its an vndoubted character of all graces, where they are in soundnes, that they are growing. *If you haue tasted how sweetesbe Lord is,* there will be a desire to increase more and more. There issues from out the sanctuary waters, euen the waters of life; see their encrease. First, to the ancles, then to the knees, then to the loines, afterwards *a river that no man could passe; The trees growing by this river, that bring forth new fruits according to their monthes.* What should let to interpret, not onely of the progresse of the Gospell, but of the efficacy of Gods Spirit in the hearts of his children? And for particulars, search and see whether there be any grace sound that growes not. From *faith* to *faith*, *saith Clement*; The Apostle seemes to speake of a double faith, or rather indeed of one, but increasing continually, euen to perfection. Infinite might I be this way: wherefore if eyther wee would preuent the danger of Apostacy, or prouide for our present comfort by assurance of soundnes, how needfull is it to be led forward to perfection?

Rom. 1.

17.

Clem. Strom.
log. 1.

Giue leaue then to exhort with *S. August.* *semper adde &c.* Be alwaies adding, alwayes walking, alwayes profiting. And in any case take heed how we take a stand in this holy way of the Lord, or euer admis of one thought of going backwards. *Loss wife*, euen for casting an eye backe towards *Sodom*, became a pillar of salt, an euerlasting monument of Gods wrath vpon Apostates. The vices then here noted, are: First *standing at a stay*. See *Heb. 12.* And let me apply it to these slowback times. *Vbi sumus*, saith *Bernard*, *qui discere solent, sufficit nobis &c.* *Where are they that say we haue enough, we will be no better then our fathers? O monache, non vs proficere? Non. Vos ergo desicere? Nequaquam.* What then? Where I am, I will hold my selfe. *Nec prior scripatior, nec melior cupio, &c.* Beloued, he could not haue spoken trulier to the state of these times: *Nec prior scripatior, nec melior cupio.* Would God it were not the Embleme of our Church. But I leaue this *Polyptus*, & come

Aug. de verb.
Apostol.
Ser. 3.

Bar. vbi supra

at S. Pauls Crosse.

to our people.

Marueilous hath God bene in his mercy towards vs in this kingdome, granting vs meanes of knowledge, such as our fathers desired to inioy, but could not inioy them. And as *Paul* speakes of this people, *for the time we might haue bene teachers*; and would God it were not so, even in congregations where the word hath bene most plentifully preached, that they had neede to be taught againe the very first principles and rudiments of Christian Religion. I will tell you strange things, yet true; in places where the Gospel hath long bene taught, are people notwithstanding found so grossely ignorant of Christ Iesus, that they know not eyther what he is, or why sent into the world, what he wrought to procure redemption, or how they may be partakers of him. Neyther need we wonder there should be weakenes, where is so grosse ignorance, after such plentiful instruction.

What then should be the reasons, of this solittle or no bettering in grace? One is, *Opinion of sufficiency, Semper tibi displicens*, sayth *Saint Augustine*. No maruell, if there be so little care of proficiency, where there is so proude a conceit of perfection. *I strive forward to perfection*, sayth *Phil. 3. 13* the Apostle; what was his spurre? Opinion that he was not perfect. A second is, *Comparing of our selues with inferiours or equals*, where yet meanes of bettering are not equall. Our fathers with their modicum (say some) were saued; why not we? I will tell you in few words, *where men commit much*, *Luk. 12.* *they expect the more*; where lesse committed, lesse is expected. 48.

Proceed we, *The way of the righteous shineth as the light, that shineth more and more to the perfect day*. It was a wonder in *Iosua* his time, that the Sunne stood still: a greater, which befell in the dayes of *Hezekiah*, when he went backe so many degrees. Strange, that our Church should stand at a stay; 2. *Reg. 20* more wonder (me thinks) and horreur also, that shee should go backward. You did run well, (sayth the Apostle) *Gal. 5. 7.* who did let you? I haue a few things against thee, that thou hast

Impediments
of proficiency

A Sermon preached

lost thy first loue. Me thinks, when I but mention these things, we should iudge our selues the people here meant. For, what is become of that ancient detestation of Antichrist, and his corruptions? while we begin to thinke, we may separate too farre from Antichrist, as Antichrist; and to study (as some to-fore) compounding of the two Religions: when as soone shall we compound light with darknes, Christ with Belial, as CHRIST with Antichrist, Gods pure worship with Popish superstition. Shall I adde this one particular further? let it not be offensive. Time was, when we knew to put difference betwixt professed enemies, and friends to vs in affection, though peaceably dissenting from vs in some small poynts of iudgement. And then severity ran her course against the greatest and most Capitall enemies. How is it now, that Iustice knows no *epiegegan* towards friends, & is so full of conniueance towards obdurate enemies? Me thinkes yet, the sword of Magistracy, should be *distomas*, two-edged; & if it pearce so deepe as the flesh, and bones of friends, it should bee sheathed in the bowels of vnrconcilable aduersaries.

- 1. Thess. 5.* Let me come now to our people; That singular loue to Ministers, *for their works sake*, what is become of it? that
13. *double honor for them, that labour in the word and doctrine?*
1. Tim. 5. *Moses* of old was faine to proclaime a *Sufficit*, and statutes were once made with vs to restraine ouerlousish contribution. Those were the times of *gining*, these are of *withdrawing*. And (brethren) at y^e first rising of the Gospell amongst vs, *how did the kingdomes of heauen suffer violence?* *The word of God was precious in those dayes.* As the Israelites when they first saw *Manna*, cryed out in wonder, *Manna* *what is this* so excellent food, that the Lord hath vouchsafed vs? so we of the Gospell, admiring the rich grace of God, that began to shine vnto vs in the face of IESVS Christ. How are we now sated with the plenty of it, and cry out contemptuously, Nothing but this *Manna*, The world pestered with preaching? To say nothing of that temper, which many of vs begin to hold euen in Moralities; and to be halfe perswaded, there may be, *Virtutis*
minimuz,

Cassander

1. Thess. 5.

13.

1. Tim. 5.

17.

Mortmaine.

1. Sam.

3. 1.

at S. Pauls Crosse.

nimum, too much precisenes euen in morall duties, and abstinence from euill. But leaue we these vicers, & come to the second thing in the text. The progresse of Reprobates, for so I iudge it, because their fall is without recovery. Their degrees are five, First, *Illumination*, that where as naturally men know not the things of GOD, nor can know them; walke in the blindnesse and vanity of their minds, embracing errour for truth, darkenesse for light, the Lord thus farre vouchsafeth grace euen to Reprobates, that they see and acknowledge the truth of Religion, distaste errors, discern, acknowledge, approue that which is truth in Iesus Christ. That Castawayes go thus farre, *Peter* playnely affirms, speaking of some iwen, *cleane escaped from those, that are wrapped in errors, who yet are intangled againe and overcome.* What need many instances? Come not very Reprobates in the last day professing, that they *haue prophesied in Christs name*: and was not *Indas*, as his fellowes, instructed in the truth of the Gospel, when dismissed with the rest to preach the Gospel: I might be infinite this way.

The second member of the text, The first step of a Reprobate.

2. Pet. 2. 18, 20.

Mat. 7. 22
Mat. 10. 1

How then is knowledge by our Sauiour made a pledge of eternall life? *Iob. 17. 3.* Ans. Knowledge of God in Christ, admits sundry differences, according to *Measure*, *Manner*, *Efficacy*. First, there is a *confused* knowledge of Christ; much like that light, which men poare-blind haue of things farre distant. Such for the most part is the knowledge of Reprobates. To heare how fluently those men can discourse of the secrets of Nature, how distinctly they vtter things, which naturall reason apprehends, it many times breeds admiration in the mindes of the hearers. But when they come to speake of the mysteries of Religion, alas, how confusedly tumble they out their little or no apprehension: that euery man may see they are but snatterers in the secrets of Christ. The knowledge of Gods children is much more *distinct*.

I.

2. Pet. 1. 2
Munpax-
ontes.

Secondly, there is a *generall* knowledge of CHRIST and Redemption by him wrought; and there is *another particular*. In *generals* some castawayes go farre, perhaps beyond the *Elected* children of GOD. But to Iobs knowledge, *neither* came Reprobate

2.

C. 2

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Iob. 19. I know that (my) Redeemer liueth. to Pauls neuer, *Christ loo-
ued (me) and gaue himselfe for (me.)* neuer to Dauids, *I will
Gal. 2 20 tell you what he hath done for (my) soule.* Thirdly, there is
Pf. 66. 16. a Knowledge consistiing in *Theorie*; there is another which
3. is ioyued with *sence and experience*; when we know and
Phil. 3. 10 feele the power of Christs death, and the vertue of his re-
surrection, In the *Theoricall* excell the wicked, not so in
the *Experimentall*.

4. Lastly, there is an *Idle and unfruitfull Knowledge*; there
2. Pet. 1. 8 is againe a Knowledge that is *mother of holy obedience*. And
1. Iob. 3. 3 this *distinct, particular, experimentall, practicall* Knowledge
is that, that vndoubtedly accompanieth saluation.

Let me apply it thus to these times, full of science,
voyd of conscience; wherein how many blesse them-
selues in this that they know, and yet know not, in what
poynt of knowledge they out-strip a Reprobate? Try the
light which is in thee, whether it be more, then may
be in the children of darknesse. For which purpose, to
the former distinctions adde also these two characters.
Looke first, *If Humility be ioyued with Knowledge.* Knowledge
1. Cor. 8. 2 (vn-sanctified) *puffeth vp* the heart, and makes it swell
with contempt of our Brethren. Now would God there
were not too euident footsteps of this vncharitable despi-
sing our brethren! How are our papers stuffed with con-
temptuous speeches of them? English diuines, Nouices, A-
becedaries in diuinitie, are now the best speeches we can
affoord our fellow-labourers, perhaps lesse travelled in
the Ancients than our selues, yet as fruitfull in their mi-
nistry, as they, y^e to them selues seeme greater Clarke.
Alas (beloued) *who hath seperated thee? or what hast thou,
which thou hast not receiued?* eyther what piety teacheth,
to vpbraide with Ignorance those, who haue not reached
to thy measure of scorning Knowledge? Ignorance (if
any) would be pitied, not insulted ouer, especially in
Brethren. Consider secondly, whether there be in thee
Pro. 10. 21. a desire of Communicating, The lips of the Righteous feed ma-

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ny, saith Salomon: and againe, *The lips of the wise spread Pro. 15.*
abroad Knowledge. & knowledge, where ever it is in sound- 7.
 nesse, is as new wine in vessels, desirous of vent. What
 then may be thought of those *Seraphicall Doctours* (as
 they would seeme, the onely *Gnosticks* of these times, for
 whose profound learning, no one soule can say he is the
 better?

But I hasten to the next step. *Haue tasted of the beaur-* The second
ty gift. To omit the coniectures of others; This heauenly degree.
 ly gift I take to be *Iesus Christ*, with those treasures of *wis-*
dome and righteousness, which the Lord hath stored vp in
 him, and renders to euery of vs to be receiued by the
 hand of faith. *If thou knowest the gift of God, and who it is,*
that saith vnto thee, &c. 1oh. 4. 10. These latter words some
 take *exegesis*, intimating that this gift, noted with that
exoke, is *Christ Iesus* himselfe, made to vs of God, *wis-*
dome, righteousness, sanctification, and redemption. Com-
 pare herewith *Rom. 8. 32.* This then is the thing, which
 the Apottle affirms, that euen Reprobates attaine vnto;
viz. An ouerly apprehension of the excellency of Christ Iesus,
 and the blessed estate of those, that are made partakers
 of him by faith: they may see, what is the comfort of re-
 mission of sinnes; of a conscience sprinkled with blood
 of Christ; of free accessse with confidence to the throne of
 grace. As *Agrippa* having heard Paul deliuer the summe
 of the Gospel, the humiliation and glorie of Christ; the
 benefits thence accruing vnto vs, as one rauished with
 the excellency of these things, cries out: *Almost thou per-* Act. 26.
swadest me to be a Christian. And *Belaam*, that wretch, 28.
 beholding the blessed state of Gods people, desirous to
 partake with them in happines, passionately thus prayes:
Oh that my soule might dye the death of the righteous, and my Num. 23.
latter end be like his! 10.

What is then the difference, betwixt the sweetnesse,
 which Gods children find in Christ, and that which the
 Heires of perdition apprehend? Anſ. A child of God,
 C 3 seeing

A Sermon preached

Scobale,

Pbil. 3. 8.

*Epist. 1. ad
Hieronim.*

seeing the excellency of Christ Iesus, values him at so high a rate, as that for winning of him, he *accounts all things dung and drosse*, what euer profit it lose him, what euer trouble it gaine him, he strives as for life and death to be partaker of him. That pious cruelty, Saint Hierome speaks of, you shall see in him; *If father, mother, wife, children, anything be in his way to hinder him from Christ: he treads all vnder foot for Christs sake, and lones not life vnto death*, hauing once tasted of the sweetnesse of his blood, desires to drinke deeper of it, yea though much bitterness of the Crosse be therewithall mingled. With Hypocrites it is farre otherwise: if wishing would winne him, they would not want him: or if together with him they might enioy the pleasures of their sinnes, nothing should be more welcome. *But to sell all for Christ and his Crosse, to exchange the treasures of Aegypt for his rebuke*, this is an hard saying: no Reprobate can endure it.

The third
degree.

Iob. 14.

16.

Iob. 4. 14.

The 3. step in their progresse followeth. *Partakers of the holy Ghost*. Some hereby vnderstand *Renewing*: I would belecue, but that Christ tells me, *He the Renewing Spirit abides for euer, is immortall seed, a Well of liuing waters, springing vnto life eternall*. What then is the *holy Ghost* here mentioned? and how farre are they partakers of him? Ans. What if we vnderstand it of these extraordinary gifts of the spirit, whereof in the history of the Acts is frequent mention? Learned Interpreters seeme not to dissent. But let me adde something more: Other gifts of the Spirit there are, which Reprobates partake; of kinne (perhaps) to sanctification, but yet not sanctification. 1. That spirit of *Compunction and Feare* how many Cast-awies are possessed withall, howling euen with the voice of Dragons for their sinnes, as causes of that horrour wherewith their Consciencs are surprised? 2. Out of this *Feare* flowes an excellent measure, *Externall reformation and restraint*; so powerfull, as (were it not the Issue discouers Hypocrisie) thou wouldst sweare they were *true Nathaniels, right Israelites indeed*. 3. Yea more
then

2. Tim. 1.

7.

Rom. 8.

15.

Heb. 12.

17.

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then this, *A wonderfull seruency of zeale for the Lord of Hostes. Come with me and see the zeale that I haue for the Lord,* sayth halting Iohn, 2. Reg. 10. 16. 4. And (to conclude) with how many holy motions are such men inspired: how often heare they that voice behind them, *This is the way, walke in it:* yea purposes also conceiued, to follow the Spirits guidance? If 30. 21.

In this point therefore, wherein do Gods childrē go beyond them? Ans. That alwayes is accomplished in the Saints, which S. Paul prayeth for the *Thessalonians*; that they are sanctified throughout; in their whole spirit, and soule 1.° beff. 5. and body. and that especially in them is eminent, *Their hearts are renewed to an vnfayned loue of God in Christ Iesus;* so that whatsoeuer they do in Gods seruice, proceeds frō this fountaine, *Loue of God in Christ,* 2. Cor. 5. 14.

Followeth their fourth state. *Haue tasted of the good word of God.* I like that exposition, *The good word of God,* that is, the Gospell, *that tidings of good things, and great ioy to Gods people.* For herewith are the wicked affected euent to reioycing. *They receive the word with ioy,* Mat. 13. 20. The fourth degree.
Luk 2. 10.
Rom. 10. 15.

Now (briefly) the differences betwixt them and Gods children in reioycing are these. 1. *Grounds of ioy* in the Reprobates, are carnall; *deepe mysteries, things newe & rare* much affect them, as *Athenians,* Act. 17. 20. Mar. 12. 37. 1. I. 2. *Misunderstanding:* the promises rauish them, the Conditions are distastefull; *Restraints vncomfortable.* As to malefactours in prison, the tydings of a generall pardon after a Parliament, how welcome is it? the preface especially runnes merrily; *Is pleaseth the King of his mercifull inclination, to pardon all faults, and offences.* But when the restraints come in the after clause, *Except murder, Treasons, and Burglaries, &c.* how is all that ioy turned into mourning, and murmuring at the grace of the Pardoner, from which they are excluded? 3. This ioy ariseth suddenly, like a flash of lightning: *Incontinently* (saith our Sauour) *they receive the word with ioy.* Whereas neuer was child of God suddenly brought frō Hell to Heaven, Mat. 13. 20.

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from the discomfort of a wounded conscience, *presently* to reioyce in the Gospell. 4. *As suddenly wrought, so as suddenly and irrecoverably lost*; whereas the ioy of the Saints is durable, *Ioh. 16. 22.* 5. This sweetnes once tasted by a child of God, by an heart seasoned with grace, so affects them, that all things are sooner parted with then the Gospell. An Hypocrite likes well of the word, *ad hanc usque*, till it touch him in his earthly profits. howbeit, rather then the same should perissh, Christ himselſe ſhalbe entreated to depart out of their Coaſtes, *Mat. 8. 34.*

*Pro. 23.
23.*
The laſt
degree.
Caſſion ad
locum,

The higheſt pitch, they can reach vnto, remaines. *Taſted of the powers of the world to come.* Caſſion (me thinkes) well aymes at the meaning. *To taſte of the powers of the world to come,* (ſayth he) *is, when a man for the world to come, for the ſauiure reſurrection, and the laſt iudgement, begins to ſet vp the regiment of the ſoule ouer the body.* Thus ſpeaks hee like a Philoſopher, of fleſh and ſpirit. Let me adde ſomething for more diſtinct explanation. Men are ſayd to *taſte of the powers of the world to come*, when as the meditation of the life to come, beginning at the laſt iudgement, works powerfully in their hearts. How powerfull this meditation is, we may ſee in many, *ſeeking to enter, but not being able.* Take for inſtace thoſe poore ſoules in y^e Church of Rome, *drunken with the wine of that harlots fornicatiōs.* What voluntary macerating of the body, diſtributing their goods, abandoning the world, ſee we in them, and all to purchaſe their heauen? Neuer were the Priests of Baal more zealous for their Idoll, then theſe for themſelues, to winne ſaluation. And ſhall we ſay they enter? If any man ſo thinke, I may commend his cherity, but ſhall neuer approoue his iudgement. Heare the Apoſtle, *Iſrael, which followed the law of righteouſneſſe, attayned not to the law of righteouſnes. Wherefore? Becauſe they ſought it not by faith, but as by the works of the law.*

*Luk. 13.
34.*

*Rom. 9.
31, 32.*

The application is eaſie. And though I will not ſay, but that ſome man holding iuſtification by workes in theſe,

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best, may perhaps be saved: yet this I think I may be bold to affirme, whoeuer holds it in *hypothesis* for his owne particular, a Jew, or Infidell may be saved as soone as he.

What is then the odds betwixt Gods child, and a reprobate in this behalfe? Ans. A Reprobate makes himself the onely or principall terme of his intention in all his performances; nor otherwise can desire Gods glory, then as subordinate to his owne benefit. A meere mercenary affection shall you see in all such: no one thing done of loue towards God, or with sincere desire to glorifie his name. Gods child, though he vseth meditation of saluation as a spurre to obedience, yet beholds something beyond it, more to be desired; that is, *That God in all things may be glorified.* And if euer the question could come betwixt Gods glory and the saluation of his soule, whether should be preferred, rather had he be *Anathema from Rom. 9. 3.* Christ, then that the glory of GOD should be impeached. Its an excellent speech of Bernard, *Non sine premio diligatur Deus, nisi absq; premio inuicem diligendus sit.* and againe, *Vacua namq; vera charitas esse non potest, nec tamen mercenaria est.* And this is the vndoubted character of our adoption, and regeneration to that *immortall, vndefiled, and neuer-fading inheritance, reserved for vs in the heauens.*

Now (brethren) for closing vp of this point, giue mee *Application.* leave to exhort, as the Apostle doth; *Prooue your selues 2. Cor. 13.* whether you be in the faith or no; examine your selues. Hee 5. doubles the exhortatiō, because its a matter waighty, and of most difficult performance. and Peter, *Giue diligence to 2. Pet. I. 10.* make your calling and election sure. Beloued in Christ Iesus, its no so ordinary a grace, as we commonly imagine, to be assured of saluation, or adoption. For behold, how many great things euen Reprobates attaine vnto! Knowledge of the mystery of Christ; apprehension of his excellency; worthy gifts of the holy Ghost; reuoycing in the Gospell; many powerfull effects of the world to come; and yet are neyther chosen to saluation, nor indeed truly regenerate to a liuely hope

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in CHRIST IESVS. Alas (beloued) how many are there amongst vs, boasting of vndoubtfull assurance of saluation, that neuer reached to this scantling of Reprobates!

I say therefore againe, *Proue me and examine our selues*, sift we these deceitfull hearts of ours to the bottome, that we may attaine some measure of wel grounded assurance, that we are the sonnes of God. Let this also be the touchstone which the Lord seemes to commend vnto vs. Compare we our measure of grace, with that wee find Reprobates to haue attained; nor let vs euer please our selues in any one, till we can say of euery one, *Herein yet I goe beyond a Reprobate; Thus farre could neuer cast-away ascend.* What if wee haue the knowledge of Christ? what if faith, so that wee could remoue mountaynes, and want obedience? Can that knowledge saue vs? can that faith assure vs? Behold, euen Reprobates alleadge for themselves;

Mat. 7. 22 Lord, haue not we prophesied in thy name? and in thy name cast out Demills? yet heare their vncomfortable dismissal, *Depart from me, I know you not.* What though wee haue seene the excellency of CHRIST IESVS? can with, *as Balaam, our sonnes may dye as the righteous?* what if we lament, with *Esaie?* take thought with *Iudas*, and with our sinnes had neuer bene committed? yea, what if our outward life be reformed and amended, and actions performed, fauouring of vprightnesse and zeale for the LORD? haue not Reprobates (I pray you) gone euen thus farre?

Nor let any man say, that this is a desperate and an vncomfortable doctrine; It is so, (perhaps) to presumers, while such: but tends in the issue to the greater and stronger comfort and consolation of GODS chosen elect. Hee hath comfort indeed, that hath such as will hold out in the day of their temptation and triall. I neuer liked that *Academicall Acatalepsy* in this point of Gods loue and purpose to saue; for men to hang like

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motors in the aire, betwixt Heaven and Hell, doubtfull hope and flauish feare. *Academicorum sunt affirmationes* Bernard Ep. 190.
istæ (saith Bernard) quarum est dubitare de omnibus, scire nihil. Let vs leave these thinkings to Academics, whose profession is to doubt of all things, and to be certaine of nothing.

They may make men hypocrites, can neuer worke souid and sincere obedience. *We loue God, because he loued vs* 1. Iob. 4. first. And it's impossible to loue him, till we haue his 19.
loue shed abroad in our hearts by the holy Ghost. And let men Rom. 5. 5. say what they will, that it destroyes all care of good life, this yet is the truth; *Thou neuer beginnest to lue well in dreeds,* till thou know, that thou and thy workes are accepted with God, and shall certainly bee rewarded. 6.

Then runs a man chearefully in the race of Christianity, when he knowes he *runnes not at vncertainties.* And it 1. Cor. 9. dulle the affection in well-doing, while we are ignorant, 26.
 or doubtfull of our reward. But yet there is another rocke, as dangerous as this, at which many a soule makes shipwracke; that is, *Presumption.* Yea I dare say, *more perishe by presuming, then euer did by despairing.* Therefore I say againe with Peter, *Be diligent to make thy calling and election sure;* and know, it is possible to attaine assurance, but thou hadst neede bee diligent; *God is not prodigall of such graces, as do accompany saluation.*

The last thing remaines; namely, *The perill of Apostasy.* The third speciall branch of the Text.
It's impossible for men thus enlightened, &c. and falling away, &c. to be renewed to repentance. Let vs first waigh the termes, *Falling, Impossibility, Repentance.*

Of fallings there are three degrees. 1. *Lapsus,* particular slips, or soiles, that euen Gods seruants take in wrestling against sinne. Secondly, *Declinations,* or ebblings, (as I may terme them) of GODS grace in their hearts, Thirdly, *Relapsing* and *falling away* to a course of impiety.

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Gal. 6. 1. Attouching particular slips, which *Paul* calles *Parapetomata*, we heard before what *Novatians* taught, that euen these after Baptisme were irrecoverable. Being prest with diuers instances of Gods Saints, of whose repentance we read, as well as of their falles, and with those Scriptures, which testifie our commⁿ in infirmity, and Gods readines to shew mercy; at length they began to reſtraine it to ſome particulars; as 1. *Fornication*. 2. *Idolatri*. 3. *Deniall of Chriſt in perſecution*. Theſe they taught, to be ſignes of ſo high a Nature, as admitted no pardon, nor poſſibility of repenting. S. *Auguſtine* thus deale by inſtance from poyn^t to poyn^t. For fornication we haue (ſaith he) *Dauids example*. He might haue ſayd, for incontinencie *Lot*. And leſt any man ſay, This was in the old Teſtament true, not ſo in the new; beſides that (as *Auguſtine* obſerue^t) it is incredible, that in this day of grace Gods mercy ſhould be ſcant^d; what ſay we of that incontinent perſon, for whoſe reſtoring againe into the Church, *Paul* himſelfe becomes a Petitioner, and teſtifies, that his deliue^ry vp to *Sathan* was to this end, that his ſpirit might be ſaued in the day of the Lord *Ieſus*?

Lib. queſt. de
wroq. teſta.
mentum.

2. Cor. 2.
7, 8.
1. Cor. 5.
5.

As for *Idolatri*, the ſame Father thus reaſons from the Lords faſt, inuⁱting a people deeply ingaged in this ſinne to Repentance, and proclaiming pardon: *Quos relique ad pœnitentiam Dominus non hortaretur*, (ſaith the bleſſed Martyr, and Biſhop, *Saint Cyprian*) *niſi quia pœnitentis huſ indulgentiam pœtlicetur*. The Lord would neuer exhort vnto Repentance, were it not that he (not onely purpoſed, but promiſed alſo pardon to them repenting. He might haue added, as in other places, the promiſe of God to the *Iewes*, *Ezek. 36. 25*.

And for deniall of Chriſt through infirmity, how plaine *Mat. 26*. an inſtance haue we in the Apoſtle *Peter*, denying, yea abiuring Chriſt *Ieſus* through feare of perſecution, yet brought to Repentance, and receiued to mercy? And as holy *Ambroſe* ſpeakes, *Numquid eadem eſt cauſa eius qui ſponte*

Cipri. ep. lib.
4. ep. 3. ad
Anton.

amb. de
pœnit. lib. 2.
cap. 3.

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*sponte negat, et eius quem tormenta inclinauerint ad sacrilegi-
um, non voluntat: Againe, Vici est pœa, non auris perfidia.
Item, Ipsius Diaboli de huiusmodi lapsis si requiramus senten-
tiam, nonne videtur dicere, Populus hic labiis me honorat, cor
autem eorum longe est a me: And what meanes the Apost-
le, to bid Repent those that are ouertaken by infirmity, if
there be no hope of reititution: And the beloued Dis-
ciple, these things I write, that you sinne not; but if any
sinne, we haue an Advocate with the Father, &c.*

Idem ibid.
cap. 4.

Gal. 6. 1.

I. Job 2.

I.
Epi. qua
supra.

To leaue therefore this same *Canin imberellin*, as Cypr-
ian termes it, indeed the murderer of the Brethren: Sinnes
in this question we must learne thus to measure, not so
much by the quantity of the matter, wherein they are com-
mitted, as by the greatnesse of that malice wherout they
issue. The leues blasphemy was therefore vnpardonable,
not because *Blasphemy*, but because *ex maleuolentia*, saith
Augustine iudicially.

Aug. vbi sup.

A second degree in falling, which is also recoverable, is
that, which I termed Declination, or Partiall decay of
the graces of God for a time, in respect of their sensible
operation. Hereof read what the Spirit speakes to the
Church of Ephesus; *Thou hast left thy first loue*, he meanes
that seruour of affection, which before they had euiden-
ced. Yet *repent and do thy first workes*, there is hope of
retaining thy Candlestick. Paul saw a winter of the Phi-
lippians loue, yet liued to see their care spring and blossom
afresh. And who is there, euen of the most perfect, that
feeles not these ebbings & flowings of Gods grace with-
in him? What then is that *Falling* to desperate, here men-
tioned? Ans. It is that *total Relapsing from grace receiued*,
I cannot in fewer or more pithy termes expresse it, then
Master Iunius hath done before me, thus; when as a man
falles, 1. *Totus*, 2. *Ex toto*, 3. *In totum*: The whole
man in iudgement, Will, affections, actions, from all grace, to
all impius enormities. Saide Peter thus, *When a man turnes
away from the holy Commandement giuen vnto him, is againe*

Apo. 2.

5. 6.

Phil. 4.

10.

Parallel. I. b.
3. Cap. 6.

2. Pet. 2.

21. 22.

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intangled and overcome, returns like the Dog to his vomit, and with the Sow to her wallowing in the mire. The Repentance of such men, so falling, is impossible.

Impossibility is of 2. sorts: one *Absolute*; the other *hypothet.* Absolutely impossible it is not, they should be renewed; for what contradictiō implies it? But supposing the vnchangeable wil of God to \S contrary: so it is impossible they should euer repent; because \S righteous Lord hath determined thus to punish their malicious desertiō.

Sap. 5. 4. ~~to come backe~~; and if the damned in hell befoole themselves for impiety, why may not these men come to such an after thought-taking, and wish, that their sinnes had neuer beene committed? But to a godly sorrow and change of their minds, *ad metanogan* it's impossible they should euer be renewed. Therefore saith *Peter*; *It had bene better neuer to haue knowne, then after Knowledge to turne backe: And their latter end* (because more hopelesse, therefore) *worse, & more discomfortable then their beginning,* that is, then their state before Calling.

Will you now see the equity of this will in God? weigh
1. their fact in it selfe. 2. Compare it with \S courses of mē,
such as we all hold equall. For their fact, *They crucify to themselves againe the Sonne of God, & expose him to infamy.*

The Scripture vseth to implead our actions, not so much considering their euent, which the Lord by his power vsually disappoints, as waighing our intentions, and the nature of our deeds, in themselves considered. Ex-

1. Cor. 8. *ample. By thy meat shall thy weak brother perish, for whom Christ died.* Vnderstand it not of the euent, but of the Nature of the action. So here, the Lord Christ (indeede)

risen from death, now dieth no more, but liueth for euer clothed with maiesty and honour. Yet, for that their facts in themselves considered, are semblable to the cursed cruelty of the Iewes, they are sayd againe to crucify the Sonne of G O D. What? to make Christ

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our pack-horse for our wilful sinnes: to frustrate (as much as in vs lieth) the end of his death: to draw him downe againe from Heauen, to make new satisfaction for our presumptuous rebellions: to fill the mouthes of Pagans with blasphemy of that holy name, after which we are named: What had the lewes cruelty more execrable in it? Such Miscreants, who will not say, but they are iustly deprived of the benefit of Christs sacrifice: and perish eternally in *searefull expression of vengeance, and of Heb. 10. violent fire to deuoure them*: Again, Compare the Lords 26, 27. dealing with that, which we all couēt equal amongst men.

When a man hath spent the vtmost of his paine, and cost, and skill in manuring his ground, hoping to reape benefit by his industrious and costly husbandry, yet finds no crop, but thornes and briers; say we not of such foyle, that it deterues not the second paynes of the owner, but to be left as a Desert, and dwelling for wild Beastes? yea, to be accursed for euer, and deuoted to the fire? And when the Lord hath laboured with such barren hearts, ploughed vp their fallow ground, sowne the seedes of eternall life, watered them with the dew of heauen, looks (as iustly he may) for fruits of obedience, reapes none but the cursed fruites of contemning his graces and wilfull Apostacy; is it not equall with the Lord, to giue hardness of heart: to destinate to destruction, neuer to be recovered? This is the righteous Lords dealing with Apostates; this the recompēce he reapes, for all his paines bestowed on them. Holy therefore, and iust, and equall is this will of God, in giuing vp such to hardness: and impossibility of repenting.

Now (Brethren) we haue heard the meaning of the *Application.*
Text, we haue seene the truth of what is here taught, with y^e equity of this iudgemēt of God vpon their soules: Let me now exhort in the Apostles words, *Take heed* (*Heb. 3.12*: say againe take heed) *lest there be in any of vs an enuie heart, and vnfaithfull, so depart from the liuing God.* Surely, except the Lord should presently send vs downe to the place of our iniquity, where is payne endlesse, easlesse,

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ealesse, & remediesse, he could not inflict a greater iudgement, then thusto permit vs to Apostasie. And let no man say, this caueat concernes not him: *If any man seeme to himselfe to stand, let him, (of all others) take heed, lest he fall.* Yea, I would to God, there were not too euident tokens, I say not of Apostasie, but of declining at least to a worse condition, in many of vs. There is beside this *uninersall renolting*, another kind of *Apostasie*, which we call *partiall*, a fearefull incliner to this irrecoverable conditio: And it is of three sorts. 1. in *iudgement*, 2. in *Affection*, 3. in *Practise*.

I. Cor. 10.
12.

Gal. I. 6.
or 3. 3.

Apoc.
18. 4.

Milit. pref.
* prefix. Apol.

I. In *iudgement*, when a man, in some particulars, falls from the soundnes and sincerity of iudgement. The Apostle layeth this to the charge of the *Galatians*; that hauing bin rightly instructed in the meanes of iustification and saluation, they were presently *carried away to another Gospell*; and *hauing begun in the spirit, would be perfected in the flesh*. And are there not euidences ynow of such *Declinings* in many of vs? We were wont to haue our *Schools* and *pulpits* ring of this truth, *The Pope is Antichrist, Rome Babylon, and that who soeuer wil be saved, must forsake communion with her*. Of late we haue bethought our selues of a new See for Antichrist: new Rome, rather then the old; a new City, set on seuen hills, neuer dreamt of till of late, discovered by Popish Geographers. But blessed be God that hath directed the heart and pen of our learned Soueraigne, so graphically to be bepaint him by his place, properties, time of reuealing! &c. So that now (I doubt not) Antichrist shall againe be Antichrist, Rome Babylon, and our people exhorted, not so much to bethinke themselves of returning to Rome, as their mother, as to flye from that scarlet whore, *made drunk with the bloud of Gods Saints*. We were wont to be taught iustification by faith onely, without workes of *Nature*, *Law*, yea or of *Grace* it selfe. Shall we not say, they decline apace, that will haue workes enter iustification, *since a sanguine Christ; dead red in the bloud* of

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of Christ? Auricular Confession we were iustly taught to detest, as a snare of mens Consciences, a burthen not to be iudured by Christians. How then say some amongst vs, there needes no more but a modification & separate some few abuses in the maner, the thing may well be restored in the Church. These are strange declinations: GOD graunt, not fore-runners of greater Apostasy.

In affliction, when the heat of our zeale for God, & loue of his truth is abated in vs. *I haue a few things against thee* 2. Apoc. 2.4
(saith the Lord to the Angell of Ephesus) *that thou hast left thy first loue*. Shall I say, the Lord hath a few things, and not rather many against the Church of England, for leauing her first loue? where is that ancient severity and strict hand ouer Papiſts? of whom I may well say, They are generally of the flauishest nature of any mē vnder the Sunne; the very children of Hagar; a little of her Masters indulgence what insolency workes it? longer then she fees the rod of her mistresse, ouer-insolent. And who euer saw the fruite of lenity this way, that the number hath bin any way abated, and not rather increased by forbearance? How odious once was that Idoll of the Masse? when, if men would needs adore it, it must be *in the chambers of their Imagery, made in the walles*. Now (if Fame bee Exek. 3. 12.
not too foule a lier) *on euery hill, vnder euery greene tree*, Hos. 4.
may the louers of the whore commit their fornications; 13.
yea, euē in London, the eye of the Land, nowhere more frequent.

In Prouidence: when in manners we grow more dissolute, and leaue our strictnes. And here (beloued Christians) where should I begin to complaine? that which Isaiah speakes of Israel in respect of Gods Iudgements, is it not as true of Englad in regard of her finnes? *The whole head is sicke, & the whole heart heauy; from the crowne of the head to the sole of the foote there is nothing sound, but all full of swellings and petrified sores*. The Court and City full of effeminate delicacy; the Country of hellish profanenesse; Ma- 3. Iſa. I. 6.
gistrates

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Gal. 3.7. Magistrates shamelesse in bribery; Ministers euen benumbed with idlenesse; the people generally become Libertines in Religion. Beloued, *ye did run well, who haue let you (till) to obey the truth?* Courtiers were wont to account Religion their glory, & he was of old esteemed most honorable, that was most carefull to promote the Gospell. How now begin they to cast lots for Christs coate,

Gen. 47. 22. and to share amongst them the portion of *Leui's* things which amongst the barbarous Egyptians were accounted holy? And when (till now) lacked the English Court some Tribunes of the people, carefull to keepe from the ouer-griuous impositions? How do all men seeke their

Mich. 3.2
Is. 1.21. *owne; and almost pluck off the skinner of the people? How is the faithfull City become an harlot: it was full of iudgement, and iustice lodged there; but now they are become murderers; their siluer is become drosse, their wine mixed with worse then water.* It was wont to be reckoned the blemish of Germans, to be giuen to bowzing; Is it not so, that what was wont to be their shame, is now accounted our glory? *To be mighty to drinke wine, or strong to poure in strong drinke?* To say nothing of that presumptuous and euen defended prophanation of the **LORDS** Sabbath; that risenes of Oathes, euen in these dayes, *when the land mournes for them.* Are not these then apparent euidences of our declining? And as I sayd ere-while, God graunt they be not harbingers of greater mischiefes.

Preferuatiues
against Apof-
tasy, Speciall.
I will draw now toward conclusion, some few preferuatiues onely against this fearefull downfall shalbe prescribed, and then an end. These, some of them concerne men of publique place, Magistrates and Ministers; some, euery of vs, euen priuate Christians.

For Magis-
trates.

Heb. 12.
15.

As touching Magistrates, they are or should be, pillars of the people, and meanes especially to support the. And first, by vigilancy. That charge of the Apostle giuen in generall to Gods people, belongs by an *excohe* to men in authority. *Take heed that no man fall away from the grace*

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grace of God. See another caueat Subordinate, *Let no secte of bitterness* (whether in doctrine or manners) *spring vp and trouble you, lest thereby many be infected.* Know you not, *Gal. 5. 9.* that a little leaue leaeneth the whole lump: sayth he againe, pointing at corruption in doctrine, which same senterce is also applyed to euill example in life; *1. Cor. 5. 6.* Beloued, these are the things, requiring the speciall vigilancy and care of Magistrates. We haue bin taught, not by *Tertullian* onely, but by the Lord himselfe, *to reuerence the 2. Tim. 3. fulnes of the Scriptures.* If any now shall arise, and deny the 16. sufficiency of them for determinations of all controuersies in substance or circumstance of Religion, let y^e Church officers hold and censure him, as a *Destroyer.* Wee were wont to exhort our people, old, young, men, women, to diligent conuerfing of the Bible: If any shall attempt to make enclosure of this common benefit to the Clergy, let him taste the seuerity of Ecclesiasticall discipline. These are Gangrenes (indeed) in the Church, & such speeches as will *encrease to more vngodlynes.* 2. Tim. 2.

The like I say of euill examples in life, if any such arise, 16. thither let the Magistrate hasten to restraints them. Corruptions in iudgement flow commonly from neglect of good life. *They haue put away good conscience* (sayth Paul) 1. Tim. 1. and then *as concerning faith make shipwrake.* This exhortation is often vsed to the Magistrates of this place; Wee heard the last day of 4. capitall sinnes, raging amongst you: my purpose is, to insist in one onely, which (if any other) is the bane of all grace in the heart; that is, *Adultery.* *whoredome and wine, &c. steale away the heart.* And it's true, *Hef 4. 11.* Adultery and Idolatry, they are contiguous vices: they were the very bane of *Salomon*, the wisest King that ever reigned ouer Israel. And if my little obseruance deceiue me not, the great sinne, as of this Land in generall, to of this City especial. I come not oft into your City; yet let me tell you what I saw in my very entrance vpon your suburbs: A woman, right of a Courtifans behauiour, as *Salomon* describes her; at whose gates (alas) *Pro. 7.*

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how many young spend-thrifts waite, as weary of their patrimony and soules saluation: Right honourable, might it please you to be aduised, to obserue the wayes of such strumpets: These are they which, of all others, encrease transgressions amongst men: these the Devils very netts and snares, wherein (alas!) how many are entangled euen to destruction: & for this (no doubt) is the Lords dread-

Jer. 5. 7, full visitation still vpon vs, *because men committed adultery,*
9: and assembe themselves by companies in the barlots houses.

The Country likewise swarnes with idle, ignorant, scandalous Ministers. yea, I am perswaded, all those Emmissary Seminaries, that haue come vnto vs from Rome, neuer did halfe that harme in alienating our people from the truth, that these haue done by their enormous behaviour. It's thought, our petite dissensions are great causes of hardening in Popery: It may well so be. Howbeit this I dare affirme, they were neuer so great obstacles to the course of the Gospell, as the loytering, vnlettered, dissolute amongst the Cleargy. Now Lord, that euer Breuitts should haue cause to say of our Church; *She held it a piaculum, not to weare a surplice, and a veniall sinne, to be a lewd-lived Minister!*

2. Par. Shall I adde (such I haue begun) one thing more, that
17. 8, 9. may concerne Authority? Of Iehosaphat it's sayd, that when he went to plant Religion amongst the people, and to prevent Idolatry, *he sent Leuites abroad into the cities of Iudah, to teach and instruct the people in the wayes of the Lord.* Beloued, we haue a good-will (it seemes) to stop y^e spreading of Popish superstition; many good proiects we heare of (to our great comfort) for that purpose: *sospites Deus!* I pray God prosper them! yet giue me leave to aduise, that the principall be not neglected, I meane, furnishing our Congregations with able and industrious teachers. I may boldly speake it, It's neither seuerity of discipline, nor acutenesse of writing, nor ought else preuailes so much to roote out these stinking weedes of superstition,

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as the paines and diligence of learned & well-living preachers. Let me therefore with reuerence aduise my Superiors, that care may be had to furnish our people with able Pastors, that may feede them with knowledge and vnderstanding. and if the present store of Conformers serue not, might I not (in compassion of the Churches necessity) wish some conuieue at those, that dissent frō vs in iudgement, for matters of circumstance, whilst yet they carry themselves peaceably in the Church? The Lord would not haue Canaanites at once cast out, *lest the wild beasts Exod. 23. should increase vpon his people.* Suffer me then to plead for 29. Israelites, that it may suffice them to lacke liuing, and the Church not be deprived of their paines: at least let them helpe to beare our burdens, and draw water for the people out of the wells of saluation.

I come to the Ministry: and first, for our Brethren For Ministers dissenting from vs in iudgement of Ceremonies imposed; let me intreat as in the bowels of Iesus Christ, seeing Apostasy is so much feared by them, that they would be well aduised, how they forsake their Mother in this her seeming necessity: and not so wholly please themselves in their iudgement, to refuse peaceable Conference for their better information. I counsell no man to do oughte (no not in things indifferent) with a doubting conscience; fearefull are the examples of such, as vn-resolued yeeld to practise. Notwithstanding, this let me propound as a matter to be deliberated, *whether should not this be a Ministers resolution, To lay downe his Ministry for nothing, for which he ought not also to lay downe his life?* And whether with comfort may a man leaue life, rather then weare a suplice in the Church of England? teaching (as no doubt, she doth) and practising Gods pure worship, detesting Idolatry, vrging Ceremonies not for ornament, much lesse necessity of Gods service, but for order and policy onely; and as a meane to testifie subiection to the lawfull power of the Magistrates?

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- For vs, who by Gods blessing retaine our standings with
- Rom. 14.** comfort & fruit, howsoever it please some (*whose seruants we are not*) to censure vs of insincerity for this very poynt of Conformity, let vs be exhorted to *preach the word, to be instant in season, out of season.* for the times surely are come prophecied of the Apostle, wherein that *itch of the eare* is rise amongst our people. And we heare also often, vpbraidings with the praualence of Popish leauen, how many thousands haue they peruered, since his Maiesties happy entræ into this Kingdome; and for my part I do partly beleue it: For what maruell, if the *Enemy sow his tares*, whiles the seruants sleepe? I know not, how it is with you in this part of the Kingdome; in other places I am sure, scarcely one of fixe Congregations hath ordinary preaching, or almost rude Catechizing of the people. yea, so odious is paines-taking growne amongst Ministers also, that very painfulness is censured of precisenes, and ordinary preaching enough, to bring vpon any man the crime of Puritanisme, though neuer so conformable to the discipline established. Now, Brethren, consider if this be to be precise, *to labour in the word and doctrine*, ought not all Gods ministers to be thus precise in *Action, not in Faction*? sayd one once elegantly. Be therefore exhorted (and but high time) to greater diligence, and let the vaunts of Papists be vnto vs as the voyce of Nehemiah to the Iewes;
- Neh. 2. 17** *You see our misery: Come and let vs build the walls of Ierusalem, that we be no more a reproch.* And for matter, and manner, let it be that same *adolon gala, the deceitfull milke of the word*, without mixture with contrary or inferiour matter: for this onely yeelds sound nourishment vnto the soule. Is Fame a liar? or is it true, that those and the like places of eminency in this Kingdome, sound with little else, but Fierly conceits and allusions? We were wont to plead strongly for *Fashers*, that they might haue their audience in the Pulpitt, and for my part, I neuer enuied them their due respect. But if wee become a *Patri-*
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but, ad Fratres, from Orthodox Fathers to doctish Friars, and feede our people with the froth of their wits, what shal we say? God grant their conceits of wit proue not a snare, to draw downe the more poysonous and bane-full drugges of their Popish heresy.

And here I had thought with reuerence to haue exhorted the reuerend Fathers of the Church, that as they are in highest places of dignity, so they would be the forwardest in this great worke of the Ministry. The rather would I haue presumed to haue bin their Monitor, for that I haue obserued, the Religion especially of our Vulgar people, to hang (all-most all) on their sleeues: we petit Ministers (alas!) are the scorn of our people, in our most weighty and serious exhortations. Their words are held as Oracles, their lips alone thought to preferre Knowledge. Sundry reasons I meant to haue pressed it withall; first, from the Excellency of this worke, aboue all other acts of the Ministry. For, for my part I must professe, I cannot yet see, what that great and important businessse of the Ministry should bee, to which it may besecme Preaching to giue place. I am sure not Sacraments.

Christ sent me not to baptize (saith the holy Apostle) *but to preach the Gospel.* He might as well haue sayd, not to gouerne, not to do any thing, in this sence, comparatiuely, as he desireth to be vnderstood. Secondly, Is there any thing, more honourable? Heare the same Apostle, *The Elders, that rule well, are worthy of double honour.* Call it Reuerence or Maintenance, or both; how euer, a specialty in it belögs to them, *that labour in the word & doctrine.* & sure it is, more sound honour is thereto be gained in the hearts of our people by preaching, then by all outward helps whatsoeuer. Truly, what sayd I? Honour amongst men? yea, more comfort to our Consciences, and glory in Gods Kingdome. Heare Salomon; *He that winneth soules, Pro. 11. is wise.* and Daniel, *They that turne others to righteousness, they shall shine as the starres in the firmament.* Dan. 12.

1. Cor. 1.
17.

1. Tim 5.
17.

Chrys. ad
locum.

30.

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1. Thess. 2. 19. and Paul, *What is our hope, our ioy, our crowne of reioycing & are not you it in the presence of our Lord Iesus Christ at his coming?* What comfort like this, when a Minister comes before the Lord the great Shepheard of the Sheepe, with the words of *Isaiah*, applyed to our Sauour? *Lo mee, and the children, that thou hast giuen mee!* the sonnes & daughters, which by thy blessing I haue begotten vnto thee in the Gospell! Fourthly, I would haue added hereto the example of their worthy predecessours. Beloued, I am so farre from thinking that there were *Lay-Elders* in the Ancient Church, hauing the care of Church discipline, that I begin to be of opinion, they were all *Preaching-Elders*, that had to do in ordination, and iurisdiction Ecclesiasticall. The Apostles (we know) from whom our Reuerend Bishops haue more then probably deriued their succession, were all laborious this way. One of them, *on whose*

1. Cor. 9. 16. *shoulders lay the care of all the Churches, yet cries, Wo to him selfe, if he preach not the Gospell.* And *Timothy*, I presume, was a Bishop; yet hath that charge layd on him with an heauy adiuration, *To preach the word.* And for succeeding ages; those Reuerend Bishops, *S. Ambrose, Augustine, Chrysostome, &c.* what monuments haue they left vs more venerable then their pithy Sermons, and exhortations to the people? Let vs all therefore, euen Superiours, be exhorted, so much as infirmities of age, and the waighty affaires of Church-gouernment will permit, to *stirre vp the gift of God that is in vs, that if it be possible, we may strengthen the weake knees; and keepe that which is halting from being turned out of the way.*

1. Tim. 4. 1, 2. I come now to priuate Christians, that they also may haue wherewith to preserve themselves from this fearefull and discomfortable estate of Apostasy. Their most soueraigne antidotes, are these.

General pre-
servatives for
all.

I. Mat. 7. ad p. 10. *Obedience according to their measure of knowledge received.* This is the Christian built on the Rocke, that heareth the word of God, and doth it. On such a man let the winds blow,

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blow, the floods beate, the raine fall, he stands neuertheless vnmoouable; for he is built vpon the Rocke. Our Adversaries boast much of their thousand Profelytes: I am perswaded, if they were enquired of, they should be found such, as neuer made any Conscience of their wayes. Now sure, we are beholden to them, that they haue receiued (like a Draught) the Excrements of our Church. Let them reioyce, and applaud themselves in their Thousands; for this yet take my warrant; They shall neuer winne credit to any Religion, whatsoever it is they professe.

Sincerity and vprightnesse of the heart before God. Beloued, I neuer knew right *Nataniel*, true *Israelite* indeed, that proued a *Reuolt*; Nor euer could read of *Hypocrite*, but became *Apollate*, if euer trouble arose for the Gospell. It's a true position, *He that begins Religion in hypocrisy, ends in Apostasy.* *Amaziah* did many things *saui-* 2. *Par.*
ring of vprightnesse in the eyes of the Lord, but not with a per- 25. 2.
fit heart. What was his issue? *Returning from the slaughter of* Verse 14.
the Edomites, he brought the gods of Seir, and set them vpo
be his gods, and worshipped them, and burnt incense vnto them.
There is an *Art* in these times, that hath more Students,
then any other of liberall or Manuall sciences; *the Art of*
seeming, especially in Religion. City and Country, almost
nothing but *vixars*. Now would God we could remember
what *Chrysostome* sayth; *Hypocrite, is it good, to seeme good:* in *Matth.*
it's farre better to be good. Is it euill, to seeme euill? it's farre oper. imper-
worse, to be euill, &c. and the saying of *Christ* (we thinke) sect.
should not be forgotten, *To him that hath shall be giuen, and* Luk. 8.
who soeuer hath not, from him shall be taken euen that which 18.
it seemeth that he hath.

Labour for assurance and certaine perswasion of the Truth in 3.
your owne minds; especially, for y^e which is armour of proote
against Apostasy, Experimental sense of Gods holy truth. Phil. 3. 10
Thou shalt neuer feare infection in the poynt of Iustifica-
tion, if thou know the practise and experience of Iustifica-
tion. As on the other side, when men rest onely vpon

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the authority of their Teachers and gouernours, hauing no better reasons of beliefe and worship: no maruell, if they turne with the wind, and run current with the Current and streame of the times. And this is the lamentable vnsettlednes of our people, that they looke no farther for prooffe, no not of faith and worship, then the Authority of the Magistrate. Now blessed be God, that hath giuen vnto his Maiesty a right iudgement in matters of Religion; and the Lord that hath begun that good worke in him, perfect it vnto the day of the Lord Iesus Christ. But if (which be it farre from vs to surmise) if, I say, the Lord

*To caetero
don leuon-
res. me to
Kurio, Rom
12. 11.* should suffer him to fall, or in his wrath deprive vs of his gouernmēt, it he should permit vs to a Popish Ruler, who seeth not, how indifferent our people are? such temporizing is euen now rise; and that reading best pleaseth; *ser-
uing the time, not the Lord.*

4. Forſake not the assemblies and gatherings together of the
Heb. 10. Saints, as the manner (sayth the Apostle, and we may say
25. too) of too many is. *Quench not the Spirit;* wouldst thou
1. Thes. 5. not quench him? *Despise not prophecying.* that's the ho-
19. ly oyle for the lampe of the Sanctuary: not being suppli-
Exod. 27. ed therewith, thou shalt soone perceiue it to grow dimme,
20. and by little and little to an vtter extinction. Now (bre-
thren) to omit both Popish and profane Recusants; Is it
not to be lamented, that amongst those, who seeme most
to bewaile the declinings of our Church, there should be
some found, so eýther nice or humorous, that they refuse
to arme theselues against that, which they so much feare
and pety in others, by diligent attendance to the worke of
the Ministry: One (forsooth) is too learned; another too
plaine; a third too elegant; or else too rude; some too for-
mall; some too scrupulous: none pleaseth, but some one,
whom our parciall conceits haue made our Idoll. So wan-
ton are we growne with abundance! God graunt, the day
come not vpon vs, when we would wish to run from sea
to sea, to heare, and shall find no meanes. When chil-
dren

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children begin to play with their bread; *discreet* *Parents* take it from them, or keepe them shorter; & let vs feare, lest this delicacy bring on vs a scarcity of hearing the word of God. Home-devotions are comfortable, if vsed in their seasons; but we know who hath sayd, *The prayer of him, that turneth his care from hearing the law, is abominable.* And if we would auoyde Apostasy, take heede how wee forsake the gathering together of the Saints. Pro. 28.9

Beware, how the garishnesse of the world dazle thine eye, and bewitch thine heart. Demas ouertaken with the loue thereof, forsakes Paul. And, *Loue not the world* (sayth the beloued Apostle) *the fashion thereof passeth away;* or as some render, *the glittering shew thereof withdrawes and steales away the heart from God.* How many haue our owne eyes scene, mirrours of holy carriage in their meane estate, whom the loue of aduancement, and the enioying thereof hath made ouer dissolute? would God, not also scandalous to their profession. 2.Tim. 4. 5.

Keep good conscience precisely, neyther allow thy selfe in any thing, no not the smallest, which conscience (rightly informed) condemnes. *Blessed is hee which condemnes not himselfe in that which he allowes.* As blessed he, that allowes not himselfe in that which his heart condemnes. Herein therefore be precise, *Do nothing, no not the least, with a doubting or vacillong conscience.* The stroke of Conscience neglected in small things, it growes by insensible degrees to swallow greater, without reluctance. Fearefull are the instances we haue daily in this kind; But I spare to trouble you. One reason onely I will annex, to set edge on this exhortation, and then shalbe the end. Beloued in Christ Iesus, The Lord hath long bene amongst vs, by the heauiest of his temporall iudgements. Those arrowes of his displeasure, *Famine and Pestilence,* haue bene made almost drunken with the blood of our slaine. And yet (behold!) *the wrath of the Lord is not ceased, but his hand is stretched out still.* Wonder we at this, Rem. 14. 22.

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that the Lord should walke thus stubburnly towards vs? More wonder it is (but that his mercies are endles) that wee haue not bin vterly consumed. For that which I-

If. 1. 3.

saiah speakes of Iudah, is it not true of vs, *That wee fall away more and more?* I can well remember, since the one halfe of these miseries hath brought vs on our Knees in sack-cloth and ashes, in prayer and fasting for our sinnes, that haue drawne downe the wrath of God vpon vs. And a man would thinke, these Afflictions should haue that effect in vs, which the Lord teacheth to bee the end of his

Hof. 5. 15

Judgements, *To make vs seeke him the more diligently.* Oh, that it were not true, that wee harden our hearts the more,

Iob.

continuing and encreasing our Apostacies, scarce euer bethinking our selues of humiliation! As if we meant, to stout it out with the Lord, and to dare him to do his worst.

Ier. 26.

Oh, remember who hath sayd, *Hath any bin fierce against the Lord that hath prospered?* and what himselfe threatens, viz. *to walke as stubburnly towards vs, as wee can do against him;* and to encrease our plagues seuen times more, except the lighter preuaile to humble vs. Some course therefore betimes let vs take, to stop y^e fierce wrath of the Lord, that is gone out against vs. *It's a fearefull thing* (saith our Apostle) *to fall into the hands of the liuing God, who is in his wrath a Consuming fire.* If our houses had taken fire, we haue this wisdom, to thinke, one bucket of water may do more good to stop the flame, then almost a riuier, when it hath begun to gather strength. Would God, we were as wise for our liues and soules, as we are for the trash of this world! Surely, more preuaient to quench the fire of Gods displeasure (in the beginning) is one teare, then a whole showre & streame of them, when it's once inflamed. Other meanes th^e this I know none, to stop y^e course of Gods

2. Par. 7.

wrath. *If I send pestilence among my people, If my people, among whom my name is called vpon, do humble themselves, & pray, & seek my presence, & turne from their wicked wayes, then will I heare in heauen, and be mercifull vnto their sinne,*

13, 14.

and

at S. Pauls Crosse.

and will beale their land. Right honorable, why are not you a petitioner to those in authority, that a Fast may be proclaimed? Stay you, til you come againe to your thousands in a weeke? Alas, how agrees that with Christian compassion to those, that in the *Interim* lose wiues; children, those that are dearest vnto them? and what a seruile and *Pharoah like* resolution is this, neuer till needes must, to send for *Moses and Aaron*, to intercede for vs vnto the Maieity of God? I beseech you therefore in the bowells of Christ Iesus, if there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and mercy; fulfill my request: importune the performance of this duty; proue the Lord with these things, see if he rebuke not the Destroyer for your sakes. *If you consent and obey, you shall eate the good things of the land. But if ye refuse and be rebellious, God* 19, 20.
 graunt I proue not a true Prophet, *you and your children, and your people shalbe deuoured of the Pestilence.* If these things preuaile not with authority, let me yet admonish euery of vs, that in our houses, by our selues and our families, we may be carefull this way: we shall then see that gracious promise performed to vs and ours, *when thousands fall at our right hands, and ten thousands at the* Ps. 91. 7.
left, it shall not come nigh vs. *Ezek. 9. 4.* A marke is set (by commaundement from the Lord) on the foreheads of those that mourne for the abominations that are done in the middes of Ierusalem. And let vs be assured of the same **L O R D S** protection for vs and ours, if we be such, as from our hearts mourne for the detestable things are done amongst vs.

Now the God of all grace, that hath called vs to his eternall glory by Iesus Christ, make vs perfect, confirme, strengthen, and stablish vs, that we may be kept blamelesse vnto the day of the Lord Iesus Christ. To him be glory and dominion for euer. Amen.

FINIS.